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OLIVE TREES



WHAT
ARE THESE TWO
OLIVE TREES ETC
ZECH. 4:11-14.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REVI 1'3.4.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

MARCH, 1904.

3.

QUESTIONS OF THE HOUR.

THE STRENGTH OF THE MISSIONARY ENTERPRISE.

The writer had occasion not long ago to study the story of the first foreign mission, as recorded in the thirteenth chapter of the Acts. The church at Antioch, founded by disciples who were scattered abroad by persecution, was now a large and influential Christian society, strong enough to be a missionary center, perhaps more important for work among the heathen than Jerusalem itself. The historian names five distinguished men in its membership to show that it had strong men and devoted men to spare for the foreign field. At a special religious service held for conference and prayer, obviously with reference to the pressing need of more consecrated effort for the spread of the gospel, the Holy Spirit said, "Separate Me Barnabas and Saul for the work whereunto I have called them." The church acted at once. After a season of prayer and fasting these men were indorsed by the laying on of hands as its representatives. Filled with the Holy Spirit and under His guidance they went forth without any delay. Embarking at Seleucia, the port of Antioch at the mouth of the river Orontes, and only a few miles from Suadia, where Rev. C. A. Dodds and Miss Cunningham are at work, they sailed for Cyprus, a fertile and then densely populated island in the Mediterranean,

about one hundred miles from the Syrian coast. Salamis, where they landed, was a large and important city in the southeastern part of the island, and a little to the north of the place marked on the map as Famagusta. After preaching in the Jewish synagogue, evidently with no immediate results, they journeyed the entire length of the island, about one hundred and forty miles, acting, we may be sure, on the command of the Master, "And, as ye go, preach," until they had reached Paphos, now called Bapho, at its extreme western limit. This was the residence of the Roman proconsul, Sergius Paulus, who was brought to Christ through the instrumentality of Paul, the first convert, so far as the record shows, in Cyprus.

From this story of the first foreign mission it may be gathered that the **strength of the missionary enterprise** lies in three facts:

First, **the call of God that it obeys.** "Separate Me Barnabas and Saul to the work whereunto I have called them." How the call reached these men we are not told. As Scripture clearly indicates to the prayerful student of its teachings on this point, sometimes the call comes through a human messenger, while at other times it is heard only in the heart through favoring circumstances and opening doors. For example, Adoniram Judson says: "It was during a solitary walk in the woods behind the college, while

meditating and praying on the subject, and feeling half inclined to give it up, that the command of Christ, 'Go into all the world and preach the gospel to every creature,' was presented to my mind with such clearness and power that I came to a full decision, and, though great difficulties appeared in my way, I resolved to obey the command at all events." When urged to accept a call to the associate pastorate of an influential congregation in Boston, he declined, saying firmly, "My work cannot be here, but there." Many other instances might be given to show that the most eminent missionaries went to the foreign field, not only without a formal call from the home Church, but not infrequently against the judgment of Boards as to their qualifications, and contrary to the earnest entreaties of friends. William Milne "departed" to China, and John G. Paton "departed" to the New Hebrides, "being sent forth by the Holy Spirit." In each case the governing impulse was "I have called them." The appointment of the Church simply consents to and ratifies the call of the Holy Spirit.

The condition of men who are living in ignorance and immorality, *as we see it in the home land*, is the call of God to us to carry the gospel to them. The condition of the unenlightened and perishing millions, *as we hear of it in heathen countries*, is the call of God to us to go to them, either in person or through a representative, with the message of light and salvation. It is not wise for anyone to close his ears to the voice of God, nor to make light of impressions that His Spirit thus stamps upon the heart. There are great force and point in the words of a Karen convert in Burmah. When on a visit to the United States he was invited to address a meeting on their obligation to send out more missionaries. After thinking for a moment, he looked up and in-

quired, "Has not Christ told you to do it?" "Yes," was the reply, "but we want you to remind them of their duty." There was another brief pause, and then came the decisive reply: "No, if they will not mind Jesus Christ, they will not mind me."

The second fact that gives strength to the missionary enterprise is the **consecration that it reveals**. You cannot find anywhere a finer illustration of true consecration than is supplied in the attitude of Barnabas and Paul on this occasion. Turning their backs on Antioch with its local attractions and on the endearing associations of a growing church, they went forth to encounter opposition, endure hardships, and, if need be, lay down their lives as pioneer missionaries to the heathen world. Constrained by the mercies of God, they yielded themselves to Him and their members as instruments of righteousness in His service. The love of Christ, shed abroad in their hearts by the Holy Spirit, and glowing there as an altar fire, created such a love for all for whom, as for themselves, the Saviour died, and such a controlling passion for souls, that no allurements in Antioch could turn them aside from their purpose, and no prospect of persecution could make them pause in their course. This is the stamp of men that lead other men to Christ. The gospel exemplified is frequently a mightier force in a community than the gospel preached. It is the wholly surrendered man that wins souls. Contemplating the varied elements that make up his character, no one can touch him without being made to feel that his faith is a reality. It is related on good authority that David Hume, the Scotch infidel, on leaving a Christian house where he had been entertained for ten or twelve days, and had had a good opportunity of observing the everyday life of that holy family,

exclaimed, "Oh, I wish I had never doubted! I wish I had never doubted!" Reluctant testimony from infidel lips to the beauty of vital Christianity. And foreign missionaries tell us that the gospel is never successful in heathen lands unless the life confirms the teaching. As Arnot says, "The characters of Christ's Kingdom must be deeply relieved in the life of its subjects that the blind who will not see may be compelled to feel the contact of saving truth."

Consecration is the need of the hour. For want of it the missionary enterprise is weak. When Henry Stanley some years ago called for volunteers to go to Central Africa, twelve hundred men offered themselves, never pausing to think that going meant exposure to wild beasts, savage cannibals, wasting fever, or perhaps starvation and death. But repeated calls for volunteers to go out under the leadership of Christ for the salvation of His world are only one here and another there, and not money enough to send them. Think of \$22,000,000 being spent annually in the United States for chewing gum, \$400,000,000 for amusements, \$800,000,000 for tobacco, \$1,400,000,000 for liquor, and only \$5,000,000 for foreign missions. Is not that a shame? With a clear vision of the need and full surrender to God, some one has calculated that every hundred Christians at home might have their representative abroad. "This would mean," to use his own words, "the immediate thrusting out of 400,000 reapers into the overripe harvest fields of our world; yet each one of them would be confronted by 2,500 souls who never had received an inkling that there is such a thing as pardon of sin and cleansing from it." This would indeed be a forward movement worthy of the ransomed Church, and would soon have the world at the feet of the enthroned Redeemer.

A little more faith and a little more consecration on the part of the ministry and membership of the professing Church of Jesus Christ, and earth's millions will fall down before Him, casting their crowns at His feet and avowing His exclusive right to universal sovereignty: "Blessing and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever."

The third fact essential to the strength of the missionary enterprise is the **prayers of the Church on which it relies.** The first foreign mission was born in a prayer meeting, "as they ministered to the Lord." The chosen laborers were designated to the work in prayer. And we may be sure prayer without ceasing was offered for them after they had been "sent forth of the Holy Spirit." The representative of a successful mission was asked, "How was it begun?" And the answer was, "In prayer." "How has it been supported?" And the answer was, "With prayer." "What has most contributed to its success?" And the answer was, "Prayer." This agrees with the teaching of the Saviour. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "Again, I say unto you that, if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it." An Edinburgh minister relates that once he and two other ministers were conducting evangelistic services in a town in England. No expense had been spared to secure a good attendance, but everything seemed to indicate a failure. He says: "Our hearts sunk within us, and we felt that only God could turn the

tide." A day was spent in special prayer, and that evening "the attendance was nearly doubled, inquirers came forward for conversation, and the work increased in vigor and success" to the end. If we would see our ministers and missionaries at home and abroad spiritual, faithful, and efficient laborers, we must be much in prayer for them. The verse that Rev. Walter McCarroll has asked the young people of Second New York to adopt as their motto may well be taken as the motto of the whole Church: "Call unto Me and I will answer thee and show thee great and mighty things which thou knowest not." Prayer stands in the plan of God between the promise and its fulfilment.

The missionary enterprise that is under the control of these three facts will always reveal its strength in two results:

First, **evil will be defeated.** At Paphos, notorious for its immorality, being the center of the worship of Venus, these missionaries encountered a fortune teller whose Jewish name was Bar-jesus and his professional name Elymas. He was a bitter opponent of the gospel. Sergius Paulus was very anxious to find out the truth. The rites of idolatry, the ethics of the stoics and the dreamings of the mystics alike failed to meet his need. His soul was crying out unconsciously for the living God. He had turned in every direction in search for peace, but without success, and now he resolved to hear what these new teachers had to say. When Elymas tried "to turn away the deputy from the faith," Paul turned upon him and in withering terms denounced his efforts. "Thou enemy of all righteousness," he cried, "wilt thou not cease to pervert the right ways of the Lord?" His true character unmasked, and his relationship to the Evil One demonstrated, the man who had blinded others now stumbled

about smitten with blindness in the righteous judgment of the Lord. The victory was complete. Evil must flee before the truth, as sunshine breaking through the fog on a dark and cloudy day drives away the mists. Many have read this account of a casual meeting between Henry Ward Beecher and Colonel Robert Ingersoll. The latter, with characteristic self-opinionativeness, began at once to air his atheistic views. The great preacher was silent for awhile, but at last asked leave to tell a story. "As I was walking down town to-day," he said, "I saw a lame man slowly and carefully picking his way across a muddy street. He had just reached the middle of the filth when a big, burly ruffian rushed up to him, jerked the crutches from under his arms, and left him sprawling and helpless in a pool of liquid mud which almost covered him." "What a brute he was," said the Colonel. "Yes," said Mr. Beecher, rising to his feet and running his fingers through his long gray hair, "Yes, Col. Ingersoll, and you are the man. The human soul is lame, but Christianity gives it crutches to enable it to cross the highway of life. Your teaching knocks these crutches from under it. If robbing the human soul of its only support on this earth—religion—be your profession, why, ply it to your heart's content. It requires an architect to erect a building: an incendiary may reduce it to ashes." The blatant infidel was silent. The gospel wherever it is preached is more than a match for every form of opposition, and one day iniquity, ashamed, shall hide its face. Mighty through God to the pulling down of strongholds, the truth shall yet force its way through every physical and moral difficulty, and its triumph over evil will be complete.

Finally, **souls are saved.** "The deputy, when he saw what was done, believed, be-

ing astonished at the doctrine of the Lord." Paul knew well the power of sin, but he also knew well the power of the sacrificial death of Christ, and, with a heart full of gratitude for his own deliverance, he pleaded with Sergius Paulus to look to Jesus Christ and be saved. As this man, deeply convinced of sin, beheld the cross lifted up before him, every doubt vanished from his mind, every spark of pride in his heart went out, and he committed himself and all his interests into the hand of the Saviour.

Mr. McCarroll writes that going into the church at Larnaca the first Sabbath after landing in Cyprus, he found only one Greek convert. Paul, so far as this story shows, could point to only one con-

vert at Paphos, but that one was the first fruit of a multitude that he was honored, through his unresting labors, to gather out of the heathen world. "Let him know," says James, "know"—for comfort under difficulties and for stimulus in service—"that he who converteth the sinner from the error of his ways shall save a soul from death and shall hide a multitude of sins." What we have to do is to be steadfast, immovable, always abounding in the work of the Lord. Duties are ours. The blessing comes from the Lord of life and glory.

Let us then be up and doing,
 With a heart for any fate;
 Still achieving, still pursuing,
 Learn to labor, and to wait.



Mrs. Bryson, who has recently returned to Tientsin, writes to the *London Chronicle*: It is strange to look into the faces of many of our Chinese friends and remember how much they have suffered for Christ since I saw them last. Many have lost those nearest and dearest to them as martyrs of Jesus Christ. . . . The other day Mr. Bryson and I visited the country district of Tung-elhia-tswan, ten miles to the south of Tientsin. The head man of the district, an earnest Christian, was done to death during the troubles of 1900, and his beautiful house partly destroyed by fire. As his widow led me round the ruins she remarked that they could not afford to rebuild the house. Yet she had helped to build a fine large chapel during the last two years. It seemed to me a grand example for many Christians at home, putting the claims of God's house before their own.



A Chinese teacher in Peking University, who was receiving a salary of \$15 a month, was recently offered \$100 a month to go into commercial life. He replied, "I believe I ought to be helping to prepare young men for the ministry, and ten times the salary you offer would not take me from my work." A missionary inquires, "How many Christian teachers at home who are working for \$600 a year would refuse a business offer of \$4,000 a year from a like motive?"



Our future is behind us. Just as a train makes a mile a minute because it has been spending great force through many minutes in getting up its speed, so we go forward to-morrow by the energy and force which we have been gathering yesterday and to-day. Any day to come depends somewhat on every day that is past. This thought is not to make hopeless what we see before us, but to make serious what we put behind us. There is that in the spiritual life which exactly corresponds to what we hear of so much in physical science,—momentum, a gathering of power which shall continue and increase as further power.—*S. S. Times*.

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—Miss Maggie B. Edgar, writing Jan. 2, 1904, encloses a translation of a letter from Hanna Samaan, of Melkat.

"It may be," she says, "that in his natural anxiety to make as good a report as possible, he has made the work appear somewhat more successful than more critical eyes would see it. But there seems no doubt that unusual interest is awakened in that village, and I do hope the teacher may be the right man to use the opportunity."

Miss Edgar also encloses translations of a letter from Antonius Asad, of Inkzik, that Mr. Stewart did not receive in time to forward with the reports published in *OLIVE TREES* for February.

The location of the villages referred to in these reports can easily be found on the Map of our Mission Fields.

Melkat.—Letter from Hanna Samaan, dated Nov. 30, '03:

It is a long time since we received any news from you, as it is also since you heard from us. We hope that all is well with you. We have desired to write to you, but present circumstances prevented, since no one leaves the village these days because of the pestilence. We thank God there has been none of it in our village, only there has been much fear of it. By God's goodness, however, we are all well, nor are we afraid. [That is, himself and family.—M. B. E.]

We are somewhat hindered from procuring necessaries to eat and wear, because the shopkeepers are not allowed to go to Tartoos, and the village people are greatly straitened because their work is stopped and it is uncertain when they will be able

to do anything. In these circumstances we have a great opportunity to teach with exhortation and warning night and day. We thank the Lord His Word will not return to Him void, and in truth could you spend some Sabbaths with us and see the gatherings and the great desire the people have to hear the Word of God explained, you would be greatly surprised. On the last Sabbath we left the house, for it was not wide enough to hold all the people, and had our meeting in the yard before the school house; and on the walls and outside there were a great number of people, all listening in perfect silence. Our subject was Prov. viii. 17, and xxxv. 36. While we were speaking, a woman came, leading an old, old blind woman by the hand, who said she wanted to hear the "good news." All the people wondered at that woman coming to the meeting. One of the priests [Greek Orthodox] attended our meetings for a time, but at last his companion priest forbade him. Some of the people asked me if I would not explain the gospel to them in their church, but I told them that their bishop would be very angry when he would hear of such a thing. But they said, "We want to understand the gospel, and there is much room there." I ask you to pray for them that the Lord may open their eyes still more.

Another joyful matter to tell you of is the meetings for the women. There is an increase in attendance, and in anxiety to hear, each week; and after the men and boys have gone, the women stay with my wife while she reads God's Word and makes them understand, and prays with them a long time; and their faces are

often sad because of their wrongdoings. Very many of the women also have given up working on the Sabbath, even to the baking of their bread. You know the poor women here not only do their house-work and carry the wood and water, but also plow with the oxen. Now they are glad to leave their work on the Sabbath to hear the Word explained. Ask for us that God may enable us to labor earnestly and make known His power among them.

The school continues good, with forty boys and fifteen girls in regular and constant attendance. I have thought that I would like to spend the last hour of each afternoon reading in the shops if the Mission would approve, and my wife would finish the lessons with the boys.

[Perhaps in explanation of part of this letter I should say that in the villages the women bake their bread fresh every day; three or four families using one oven, and that it was a matter of great surprise to them that the teacher's wife never baked bread on the Sabbath. From this village, too, and the surrounding district, there has been a great deal of emigration to America of the young men, which leaves the more hard work to fall on the women of the village.—M. B. E.]

Inkzik.—A letter from Antonius Asad, dated Nov. 30, '03:

When we came here we began our work with willingness, according to our custom. The people were glad, and came together to us until the house would hardly hold them. A week afterward came the news of cholera at the Jisr, and a cordon was placed on the road to Latakia, and between Inkzik and the Jisr, and so no one went out or came in, but all the people were confined to the village, and a good opportunity was presented to us to preach, inasmuch as the fear of death was filling their hearts; and they would say to us, "Speak to us, and we will listen." Once

we met at the house of my cousin, where they used to meet to spend the evenings. The room was filled, and the yard and short street leading to it, until there were over a hundred men and women, and I read and explained to them the whole epistle of Ephesians.

There was a great deal of sickness in the village besides the cholera, and the people used to ask me to visit them, and rejoiced when I complied. Then came the cholera itself; and the fear, and the religious interest increased. Many left off their wicked quarreling and repented toward God, and, thank God, the evil custom of killing and selling meat on the Sabbath day was abandoned—a thing which I was not able to accomplish when I lived here before.

Two persons only died of the cholera, and we have hope that they were of the children of heaven. One of them, named Solomon, twenty-one years of age, became enlightened in the Latakia hospital, and was regular in his attendance at our meetings, and was changed in his conduct. The other was a man of sixty, a believer and pious, persuaded of the Truth, and accepting it; but owing to his age, not willing to change his name. [From Greek Orthodox to Protestant.—J. S. S.] His house became a place of preaching day and night.

Each Sabbath we have divine service, both morning and evening, at which from twenty to thirty persons are present. They are asking that a school be opened, and that the Mission send them a teacher.

A meeting was begun for the women, a thing we never found practicable before, because the women would not give their time; but this year God changed their hearts, and my wife began to hold a meeting on Sabbath afternoon at our house, at which about fifteen women were present. Still greater success was had when

the meetings began to be held at other places, especially at places of mourning, often twenty-five being present and staying for an hour and a half.

They are asking that the meetings be continued during all the year. They are sometimes held on week days, and are opened and closed with prayer. My wife goes with me also to visit the sick and help the needy, and so has many opportunities of speaking; and she never wastes the time. We hope that the cordon may be lifted soon, as we are in great need of clothes and money from Latakia.

Suadia, Syria.—A letter from Rev. C. A. Dodds, dated Dec. 28, 1903, contains interesting items:

The boys' school opened Nov. 18, and is being very fairly attended when the weather is good, as it has been most of the time so far. In good days the attendance ranges from sixty-five to seventy, of which number thirty-three are boarding pupils. When the weather gets bad, the attendance of day pupils will very greatly diminish, while for many of them it will be practically an impossibility.

The Fellahin, who are always a little afraid to send their children, are, owing to unquiet conditions, more than usually shy of us this year. We have six or seven in the boarding school, and there are also a few who come as day pupils. I miss the faces of a number who were in school when we came, last spring.

There were no signs of cholera for about two weeks before we opened school, and there have been no cases since in Suadia. Hearing that four members of the family from which one of our Fellah boys came had died of cholera, and when it was decided to open school, I sent one of the teachers to warn this boy against coming. The teacher returned with the information that six members of the family

had fallen victims to the cholera, the boy himself being one of the six. So there was no necessity of giving any warning as far as he was concerned. Poor little fellow. One cannot help but wonder how much he may have grasped of the meaning and spirit of the gospel, which he had studied in school.

Yesterday a week ago I baptized two infant children of members of the congregation. The parents of one child are Armenians, and of the other, Fellahin. The names are used, of course, to designate race, not religion.

The Sabbath morning services, at which alone there is preaching, are pretty well attended, taking the seating capacity of the chapel as the standard. The boys, when there are about fifty or sixty of them present, fill about half the seats, and the average attendance, including them, is about a hundred.

Conditions are unusually hard for the people this year, and there is a great deal of suffering in consequence, from cold and hunger. The daily wage of a laborer in Suadia is eleven cents, and there is very little work to be had, even at that. So you can imagine that a man depending on that for the support of himself and wife and six, eight, or ten children, has not a very bright prospect before him.

Mersina, Asia Minor.—A personal letter of Jan. 13, 1904, from Rev. R. J. Dodds, supplies two items of general interest:

We have had serious trouble with the Catholics in Adana. They cruelly persecuted our evangelist there, not only imprisoning him on the charge of working for the conversion of Fellahin and Moslems to Christianity, and of stealing Fellah children for me to send away to the United States, but increasing the cruelty of his imprisonment by having him con-

fined in a wooden cage from morning to late at night—a cage in which he could neither sit nor turn. And at night he had to lie on the dirty stone floor without any covering.

They mean these things for cruelty and harm. But God always turns them to account for His people, either in emphasizing the beautiful traits of their character already wrought in them by the gospel, or in developing others.

While working on Ibrahim's case in Adana, I applied to the authorities for a permit for our Mersina schools, and had the good fortune to secure it, a thing we had quite given up hope of obtaining. Indeed, I felt very happy over it.



Miss Evadua M. Sterriett, in a letter of Jan. 8, 1904, thus refers to her department of the work:

It is hard to realize that three months of the school year have passed. When I last wrote you, I was with our friends Mr. and Mrs. Kennedy, in their home among the beautiful mountains above Alexandretta, where I spent a pleasant summer. With the exception of one Sabbath, when Mr. Kennedy preached in Alexandretta, he held an English service in his house for the benefit of the English-speaking residents of the village—I mean those who were spending the summer there.

Alexandretta was put under quarantine, and I then thought that I could not get back to Mersina in time to open school by the first of October. However, a French steamer called, and by it we went to Beirut, where we did five days' quarantine on board, and two days later found a steamer which brought us to this port. Just one week remained in which to get everything in order for the opening of school at the time appointed.

Fortunately, one of the men teachers and the door-keeper had kindly aired and

dusted the beds in the boys' school and had cleaned all the rooms to which they could find access. This was thoughtful of them, and a very great help.

The lady teacher, who had been with me part of the time at Mr. Kennedy's, took full charge of the cleaning of the girls' building, so that, after all, I had little more responsibility, so far as house-cleaning was concerned, than that which pertained to my own apartments. Of course, there were a lot of final details to be cared for, such as curtain hanging, laying in of stores, making new beds and renewing old ones, etc.

The few opening weeks are hard ones usually—examining candidates for boarding schools, receiving some and rejecting others, arranging classes, making schedules, selling and renting books, ordering new ones from Beirut, planning bills of fare, etc. I thought I had determined to receive only pupils enough to have two small ones or one large one in each of the forty single beds in the two schools, reserving one empty in each school in case of sickness.

I faithfully held to my purpose for the space of about two weeks, when Fellahin and Mardinlis began to come from a distance. Then we not only had to give up our precious spare beds, but have the boys uncomfortably crowded.

There are now fifty boys and thirty-seven girls.

One day a bright Fellah boy came from a village to visit a friend of his in the school, and while being shown about, expressed admiration for all he saw. The following Sabbath, while Mr. Dodds was preaching, this lad, with another one, walked to the front, stepped up to the pulpit, and each in turn kissed Mr. Dodds' hand and then quietly sat down in chairs near by and listened attentively throughout the services.

Immediately after the benediction was pronounced, the boy who had visited the school came to me and announced, "We have come to read in the school—I have brought my brother with me." It never seemed to occur to them that they might be refused. I afterward learned that the second boy was his cousin instead of his brother.

The poor fellows were not allowed to stay until the end of one week. The villagers frightened the parents by telling them that if the Government would find out that they had put their boys in a foreigner's school they would be imprisoned. One boy left in tears, and the other with a very sad face.

We will try to keep up our acquaintance with the lads, for their village is only a few hours away, and Mr. Dodds frequently visits it.

Most of the other Fellahin who are here are absent from their homes under different pretexts. A sheikh from Tarsus pretends that his son is off in the Latakia district with friends. Another changes his place of residence for a year or so. The son of the sheikh is about eight or nine years of age, and although he knew nothing when he came, he reads nicely now.

It is with sorrow that we read of the death of Mrs. Robb, of the Chinese Mission. How very sad for the husband, children, sister and other relatives there, and indeed for all the missionaries. We trust that all the others who were ill have recovered. In their affliction, we are afflicted.

Cyprus.—The following letter from Rev. W. McCarroll, dated January 28, should call forth earnest and importunate prayers for his work:

The work among the Armenians cannot, from the very circumstances, be an exten-

sive or permanent one. There are only a few families. Many Armenians come to Cyprus from time to time, but for the most of them it is only a temporary stopping place, their ultimate destination being probably America. Some of those who come have been members of the Congregational Church in Asia Minor, and seem to be quite devout worshippers while here in Larnaca. The Week of Prayer from six to twelve of them were present every night, and of the few that live here permanently, it is very probable that three or four of them will unite with us at our next communion.

The work is not without its hopeful features on the Greek side. God in His providence has placed under our direct influence several young men for whom I request the prayers of your readers. A young man, Cleovulus Myranthopulos by name, nephew of a bishop, comes to me daily to assist me with the Greek, and to increase his own knowledge of English. We are reading together the Gospel according to St. John, and I take the opportunity to explain and emphasize some of the truths read, and also ask him to memorize select verses. Pray that the Spirit may use the truth to convict of sin and lead him to genuine repentance and real faith in Christ Jesus. The second is Theocharis Solomonides, a young man whom we have in our employ to print the psalms that are being versified by Rev. Aegyptiades. He also has some knowledge of English, and knows the truth fairly well, but lacks the courage to confess Christ boldly before men. He impresses me now as being a young man with qualifications for preaching the gospel, if converted and trained. Both young men are of attractive personality, and their influence and example would be of weight in bringing others. The third is the caretaker and general servant. He is unlet-

tered but willing to be taught. He has also a family that likewise is ignorant but ready to learn. It is our purpose to have one of the workers go to their home regularly and give systematic instruction in a knowledge of the truth. It is our earnest prayer and longing desire that these souls may be given to us as the earnest of what is to come, as the first fruits of an abundant harvest. Will you not pray especially for these? There are also four other young men who have asked that they might be taught English in the evening. I have given permission to Mr. Dimitriades to teach them on condition that the Bible and Catechism form the text-books. Let this night class be remembered in your prayers that the truth taught may issue in their salvation.

I have once more been deeply impressed in re-reading the "Diary of Brainerd" with the importance of right motives when interceding for the lost. There is grave danger that we may pray in order to be "successful." In the introduction to the Diary occur these words: "And why is he so anxious for the ingathering of the Indians to the Church of Christ? Not, assuredly, that he may gain credit to himself by the success of his labors. Not even—first and mainly—that his converts may be ranked among the happy multitudes who are washed and sanctified and justified. No, but that fresh revenues of praise may accrue to Him in whom alone he boasts." No wonder that the Spirit of God worked mightily to the salvation of many souls. May our hearts be so purified of selfish motives that the Holy Spirit may work unrestricted.

Our colporteur, Mr. Vanvois, is now laboring in Famagusta, and is meeting with some encouragement. Rev. Aegyptiades preached there for five Sabbaths. The first day some fifteen or twenty Greeks attended, the next Sabbath none.

He reports that a priest took his station opposite the place of meeting to note any who might attend, and the result was that few ventured in. Mr. Kassihan and family are proving themselves zealous supporters of the cause, and I trust that they will be used to bring in others.

In Nicosia, Mr. Zacharakis, the second colporteur, is laboring, and seems to be a very zealous worker. Rev. Sarkissian is working among the Armenians, but, as far as I can learn, is making no headway. It is our purpose to visit Nicosia and Kyrenia the coming week and inspect the work there.

Little more than a week ago we had a very pleasant call from Dr. Christie, of the Congregational Mission in Tarsus. He reported the work of the Covenanter Mission as in a flourishing condition. When we read of the ravages wrought by fever, the imminent peril from railway disasters, and the loss of life from burning buildings, such as are constantly occurring in America, we are glad to be in a land where human life is comparatively safe. We are all in the best of health.

Tak Hing, China.—The following letter of Jan. 4, 1904, from Miss Jennie B. Torrence will touch many hearts, and should stir to more complete self-surrender:

Since my sister's departure I have been impressed more and more with the needs of this people, and cannot but think the Covenanter Church has been slow to enter into her privilege. A few more years will complete a century since the first missionary brought the message of life to this people. Nearly a century, and but one Covenanter life has been laid down.

After I taught my class of women the First and Second Commandments, I tried to tell them how necessary it was for them to tell all they knew of the doctrine

to their neighbors. I said: "There are very, very many people who make and worship images, and you have learned that God's commandments forbid it. You worshipped idols many, many years, but now you worship the true God." Tse A Po (our first convert) said: "You Western people waited many, many years before you came to tell us about the true God, and we did not know how to worship anything but idols. My father and mother and husband have died, and they did not know about Jesus. Very many of my friends have died, and they worshipped idols. And very many people yet have not heard the doctrine. Sin Shang (Mr. Robb) and Si Nai (Mrs. Robb) were the first to come and tell us. Si Nai taught me to pray, and now the Heavenly Father blesses me, and I am happy."

At the same meeting I asked Iso to teach Tse A Po a Bible verse, while I would teach another woman, and with one accord they said: "If we had a teacher for each one it would be the very best plan."

Dear friends, do you not see an opportunity to help win China to Christ? I cannot think or write of their great need without an earnest prayer that God will thrust forth the workers, not by twos only, but by tens and twenties. What we pray for China we pray for Syria and Cyprus. God's power knows no limitation, and he is able to supply both men and means. When you consider the expense of sending out the number of workers needed, you may think it too much for our resources. But not too much for Him who said, "Go ye into all the world and preach the gospel to every creature." I would have you consider the value of one soul. And the awful loss involved in one year's delay to bring the gospel to these souls in darkness. Our sufficiency is from God. The laborers are few. Will each Covenanter ear-

nestly pray, and ask God to use you if it is His will? How many can say, I have prayed for laborers to be sent forth, but have not said, "Lord, here am I, send me?" —Ex. xxxiii, 14; Ezek. xi, 16.

New Hebrides.—A personal letter from Dr. John G. Paton to Mr. and Mrs. Sommerville, dated Jan. 9, '04, contains some items of general interest, which he will excuse us for giving to the readers of OLIVE TREES:

Heartfelt thanks for your kind letter and inclosed check for \$203 from friends of our Mission. The money comes with great gratitude in answer to prayer, for at our last Assembly in November, in closing our financial year, it was found that, including all the branches of our New Hebrides Mission, we have a deficit of £2,000, and of £1,000 in the Chinese, Aborigines and other Missions of our Church, which has given us much perplexity. But our Committee has reduced all expenses possible short of giving up some of our stations, and dismissing some of our missionaries, and has resolved to keep all for another year to see if our dear Lord Jesus will, in answer to prayer, supply all we need for His work, which is now more successful than ever in the conversion of the remaining cannibals on our group.

Politically, our islands remain just as they have been. The Kanaka labor is almost closed from the islands by a Government Act of the Australian Commonwealth, and the natives in hundreds, if not thousands, are being restored by the same Act from Australia to the islands. A few, very few of the returned natives, who had been taught and professed in Queenstown to have become Christians, remain Christians on their return. They generally, the second or third day, are seen without clothing, again painted savages.

and give us much trouble and vexation. The traders as a whole are unfriendly to our work, because it raises the natives above their groveling views, and the Christian conduct of the native converts is a constant reproof and protest against the traders. A few of them, however, are good Christian men, and we hope the better class will gradually follow, now that British and French commissioners are settled on the group.

From OLIVE TREES I see you are as busy as ever, and as successful. Once, when in Geelong, I urged your young missionary McCarroll to join us in the New Hebrides, but for various reasons he did not, and I am glad you have got him for your missionary to Cyprus. He was a great favorite and much beloved by very

many in Geelong, especially the good people in the circle which knew him best. I have no doubt his wisdom and devotion will make him, and his wife also, great favorites in your Church and Mission. I hope they will have great success in the blessed work to which they are sent, I trust, by our great Master.

I have just finished carrying through the press the Acts of the Apostles, as translated by our son Fred, missionary at Pankuma, Malikula, in the New Hebrides, and I am now beginning to carry Genesis through the press in the language of Anewa, as translated by myself. I hope soon to return to the islands, if the Assembly will allow me, as I can be more useful now in the work there than here.



AT HOME.

Allegheny, Pa.—The following items are from Central Board :

Financial Statement—

	On hand Jan. 1, 1904.	Receipts.	Expenditures.	On hand Feb. 1, 1904.
Southern Mission.....	\$2,074.49	\$665.33	\$485.33	\$2,254.49
Indian Mission.....	1,594.20	262.10	178.33	1,677.97
Chinese Home Mission..	667.04	15.00	35.33	646.71
Jewish Mission.....	408.07	132.34	200.00	340.41
Southern Mission Industrial Building...	1,330.43	83.00	200.00	1,213.43
Southern Mission Industrial School ...	339.85	—	40.00	299.85
Sustentation Fund,....	230.21	92.13	—	322.34
				Overdrawn Feb. 1, 1904.
Domestic Mission.....	928.63	254.60	2,084.24	901.01

Domestic Mission.—Mr. Wylie will visit the Pacific Coast by appointment of Colorado Presbytery. He will probably assist Mr. Faris at the communion early in March and then proceed to Los Angeles, where the Lord's Supper will be dispensed and, if the prospects are sufficiently encouraging, organize a congregation. The brethren in Los Angeles expect to erect a

tent house, where the services will be held.

Chinese Mission.—Mr. Faris is becoming accustomed to his work. His reports to the Board are full and satisfactory. During the month of January, services were held each Sabbath at the prayer-meeting on Wednesday evening. There has been no interruption in the school work. Thirteen dollars and seventy cents

were raised for defraying current expenses. The subscription of one hundred and five dollars by the scholars for the support of the Mission has been paid. The presence of Elder Dill and his family is quite a help. Mr. Dill leads the singing, which Mr. Faris thinks is quite as good as in some of our congregations. Mr. Bruce Dill has been appointed assistant teacher.

Indian Mission.—Mr. Greer has returned to his congregation. He expresses himself as much pleased with the work being done at the Mission. Mr. McMillan will not likely resume his place for some months. Mr. McCune will probably help in the work for a time. The workers are all in good health.

J. W. SPROULL.

Bovina, N. Y.—The Ladies' Missionary Society of Bovina R. P. Congregation desire to place on record our sense of loss in the removal of Mrs. Margaret Russell, who died on Aug. 10, 1903. Mrs. Russell had been a member of the Society ever since its organization, and for many years was always ready and willing to do what she could to help carry on the work of the Society. In this providence we are again

reminded of the uncertainty of life and the need of preparation for death. In her life, we believe she made that preparation, and when her call came she was ready to meet the summons of her Lord and Master. On account of severe bodily affliction, she was not permitted to meet with us regularly the last year or two of her life.

We as a Society desire to extend our Christian sympathy to the family of the deceased, and commend them to the care of Him who alone can bring comfort in time of sorrow and bereavement.

COMMITTEE.

Old Bethel, Ill.—Mrs. Emma May Finley, after an illness of about twelve hours, departed this life Nov. 27, '03. At the time of her death Mrs. Finley was thirty-eight years and ten months old. She early united with the Old Bethel R. P. Congregation, in which connection she died. She had been actively connected with the Sabbath school, the Young People's Society and the Ladies' Missionary Society, from the councils and labors of all of which she will be sadly missed.

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Uninterrupted sunshine makes a desert. Earth's forests and gardens are daughters of the clouds. The sun is beautiful and joy-giving, but the clouds are a necessity also. Clouless skies mean barrenness. So, in our lives, the clouless life is the fruitless life. The fruitage that gladdens human lives is the offspring of sorrow and pain. Power to help and bless springs from contact with trouble and from stern Apollyon-wrestle. Weariness and woe bend beneath burdens of blessing. The days that are dark and dreary are not the days that are lost. They are divine arches that lead through semi-darkness to greater light beyond. Their ministry is not so much to us as to ours; not to fill our hearts with joy, but, through us, to fill other hearts, and so to give to us the divinest joy, the joy of helpfulness. Felicity is less than fruitfulness, and cloudy days are not unblest.—*Zion's Herald.*



No mere human zeal can save men. It may be wisely guided, and the best possible work may be done, but it will not avail if it rests alone. Even the truth itself is helpless unless vitalized by the Divine Spirit. A successful evangelism requires spirit-filled men and women.—*Rev. Robert Bagnell.*

MONOGRAPHS.

MINUTE OF FOREIGN BOARD.

It is with profound sorrow that the Board records the death of Mrs. A. I. Robb, at Tak Hing Chau. After a brief yet severe illness, borne with quiet resignation to the will of God, she passed away in great peace at noon, Monday, November 16, 1903, in the thirty-third year of her age. Married to our pioneer missionary to China June 26, 1894, she went with him to that field November 13, 1895, proving herself not only a devoted wife and mother but also an efficient associate in gospel work. Gentle in her manner, rich in sympathy, wholly consecrated and ever seeking, in the spirit of a true missionary, to lead others to the Saviour, she was greatly beloved at home, and at once won her way into the hearts of the Chinese, to whom her very death was an object lesson in Christianity.

To the Redeemer, who does all things wisely, though His doings are often mysterious, the Board commends the bereaved husband, as well as Miss Torrence, who has been called to part with a dear sister, and the family of little children who weep for mother, praying that His grace may be in their experience, as it has been in that of others, light in darkness, joy in sorrow and strength in weakness.

*J. A. Blackwood,
Chairman Protest,*

“LO, I AM WITH YOU ALWAYS.”

The Mission field is everywhere, in every nation and community of this wide world. O the magnitude of the burden laid upon Christians to evangelize the world. But we hear these words of encouragement, “I am with you always,” all the days, every day—on days of utter discouragement, and of apparent failure, and on days of joy and bright success. Should not the presence of the risen Jesus, the glorified Son of God, inspire the hearts, strengthen the hands and give ardent perseverance to the labors of every Christian?

We can lean hard on this promise. It will stand testing. I believe the Lord

loves nothing better than that we hold Him fast to every promise He has made to us. He is always faithful. This has been a comforting promise to me in these days of trial, “Lo, I am with you,” the sweetest of all companionship. God’s grace and love have been limitless. When He requires us to give up loved ones for His sake, He Himself makes up for the sacrifice on our part, many fold. Because He is Christ, He is able to do this.

It is eight years to-day (Dec. 11, ’03) since my dear departed sister arrived in Canton to enter upon her work for the Master. Baby George was eight months old the day his mother (Mrs. Robb) was laid to rest. Through our dimmed vision

and in our finite minds we cannot see nor understand why a worker so greatly needed should be taken away. But looking up to our dear Father in heaven, who cannot make any mistake, let us say: "Even so, Father, for it seemed good in Thy sight."

Although we cannot now understand what He does, or why, "Thou shalt know hereafter." My dear sister's is not the first life laid down for the evangelization of China. She cheerfully and promptly responded to the call to this field. She had some hard experiences the rest of us know nothing of—being the only foreign woman here for some time while the station was being opened. But the Lord was with her. She had the joy of winning souls, and counted it an experience well worth leaving father, mother, and kindred dear.

In the last letter my sister wrote home after seeing Iso and her baby girl baptized she said: "This paid me for coming to China."

We feel there is a new interest among some of the women whose lives had been touched by the life of her who has departed. And we want the Church to pray as never before that we may reach these lives and tell them of His power to save. The burden of the work among the women so long rested on Mrs. Robb, we feel her place will not be easily filled. We miss her in the services so much—yes, in every room, every day and every hour the chair is vacant.

Only a few short years and the Master said: "It is enough; come up higher," and she has entered upon that higher sphere of service meet for the Master's use.

The Lord is here, and His message is: "Be still, and know that I am God." "Prepare to meet thy God."

JENNIE B. TORRENCE.

Tak Hing Chan, China.

THEORY OF STEWARDSHIP.

What is the legitimate connection between piety and property, between acquisition and contribution, between gain and godliness?

There is not the slightest apprehension of mistake for any humble Scripture student; for no relations have been more clearly and lucidly defined than those of capital to Christianity.

Three parables were uttered by our Lord himself, bearing upon three particulars, which enter into our examination. These give us the true theory of Ownership, Disbursement, Accountability.

Ownership.—The first of these is the familiar story of the householder, who, going on a journey, left his vineyard in charge of husbandmen. Now the simple question to be settled was, who owned that piece of property?

In due time, he sent servants to receive the fruit of the vines. But in his absence these men in control had grown insolent and grasping. They were weak enough to suppose that all they had to do was to deny the Lord's right in the premises, and so claim the vineyard as belonging to them. With this most cool and exquisitely calm intent, they maltreated and abused the messengers he had commissioned. He bore patiently for a while; but finding that plain understanding must be reached in some way, he at last dispatched his son, saying with a simplicity fairly pathetic, "Surely they will reverence my son." But, glad enough to have the heir in their power, they caught him, cast him out, and slew him. For this outrageous act there was no forbearance. The lord himself came home. He thrust them forth from their superintendence, and brought them promptly and severely to justice. It was evident he owned the property.

Here, then, comes out the true theory

of ownership in this world. The meaning of Jesus' parable is explicit. No matter what the vineyard represents. I suppose the figure is intended to include everything of which any human being is put in charge by divine providence in the allotments of life; everything which can be registered in terms of earthly valuation—time, talents, education, social influence, as well as wealth in all its visible forms, lands, goods, and houses. The question is—who owns them? And the answer is—they belong to God. He never gave them to His servants.

Here, likewise, comes out our precise name and office. We are stewards. The absolute, inalienable ownership of God underlies every trade. We are simply stewards, of whom it is required that they be found faithful.

Disbursement.—Once settle whose the money is, and arrangements for distribution will not be at all difficult. We have another parable, proffered for our help—that of the talents given, to one man five, to another two, and another one.

It was the lord who gave the five talents that came and received ten. So in the other parable; it was the householder who owned the vineyard that had a right to the yearly fruits. It would be tedious folly for one to waste time in showing to business men, in this working age, that the very idea of stewardship for another's wealth involves the giving of the gains to him.

Accountability.—"Moreover, it is required of stewards that they be found faithful."

For this we have another parable of our Lord's. The unjust steward. He was reported to the rich man who had given him his place as having wasted the goods with whose care he had been entrusted. Summoned at once into the master's presence, the question was put to him:

"How is it that I hear this of thee? Give an account of thy stewardship, for thou mayest be no longer steward." Couple this with the other similar parable we find in the same gospel. There the steward is represented as saying in his heart: "My lord delayeth his coming." Then he begins to grow proud and insolent, and to live in luxury. He beats the men servants and maidens. He eats and drinks, and is drunken. Now comes the warning; and that no one may miss the point, our Saviour has employed the most forcible terms: "The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with unbelievers." In both these cases, you are to observe it is the owner of the property who comes at the last, and demands that a report be made to him.

All this teaches us that our account is to be kept with God, and rendered to Him also, that He claims nothing but what simple decency and justice would give Him, when He comes for His own also, that for any dereliction in faithfulness, or any waste in luxury, He will hold us responsible at the last also, that when he finds an incorrigible steward he makes short terms with him, casting him out with all ignominy and contempt among the hypocrites.

Upon the individual falls this weight of accountability, when it centers in God. "To his own master every man standeth or falleth." The box is fixed in the temple as it used to be; but it is Jesus Christ, just the same now as then, who sits "over against the treasury," and sees the rich from their abundance—the widows from their poverty—give their millions or their mites.

Now, then, theory and practice go together. If we are clear concerning the

great question, if we have actually settled who owns the property, that for a little while of earthly existence stands in our names, we are ready for a few most interesting practical applications of the principle. It would seem that the point is established: God made the world, and all that is in it; so He owns it. Moreover, God keeps all the world and the race in existence, and says He owns them. "Ye are not your own, ye are bought with a price." There is no deed of transfer anywhere on record. A simple commission of steward has been made out for each one of us, and the property explicitly described, of which we are to have charge. And hence nobody owns anything—he merely manages.

A man makes a blunder, when he thinks he is to be asked for the Lord's money. He is to ask the Lord for the money he himself uses. He should set apart the Lord's money, and joyously bring it to Him the moment it is due. When he plans an excursion or orders an indulgence, he must seek the Lord's consent; for it is the Lord's money he is spending. Retrenchment in narrow times begins with his own extravagance, and not with religious benefaction.

Some most excellent and worthy workers in the Church of Christ become discouraged. They have no wealth, and what they can set apart for the great causes seems pitifully meagre. No words in the Bible are more definite than these: "It is required of stewards that they be faithful." Very well: faithful over what? Over what God has given him; nothing more. Let every one be true, as far as he goes; and Christ will never blame him for not going further. He marks well and with grand approval all the minor

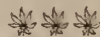
ministries of affection for Him. He says: "If there be a cheerful heart, it is accepted according to that a man hath, and not according to that he hath not."

—Charles S. Robinson, D.D.

MISSIONS NOT A FAILURE.

The following paragraph is the reply of Dr. William Miller, Principal of the Madras Christian College, to an article on the Failure of Missions in India recently published in *The Hibbat Journal*, England:

Without fear of contradiction from anyone who knows the facts, I affirm that the influence of Missions is felt to-day through the length and breadth of Southern India in every class, from the highest to the lowest. I affirm, further, that there is a great and growing reverence for Christ, even among conservative and aristocratic Hindus, and that the most outstanding religious tendency, at all events of their younger men, is to try how much of the teaching and the spirit of Christianity they can read into the forms of the ancient faith. It is true that vast masses of the higher castes remain untouched and inert; but there is life and thought and movement among no inconsiderable part of them. Many causes have contributed to awaken this new life, but among the chief of them is the influence of Christian Missions, while it is due almost exclusively to Missions that existing movements are taking a religious rather than an anti-religious turn. All this is not everything, but it is still something, and something important with reference to the end in view. I claim that the leaven is most visibly at work, though not that the whole is leavened.



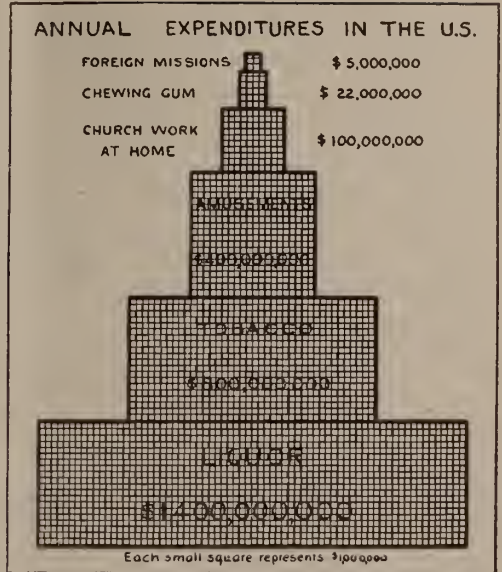
God estimates us not by the position we are in, but by the way in which we fill it.

—Edwards.

SOME STRIKING MISSIONARY CHARTS.

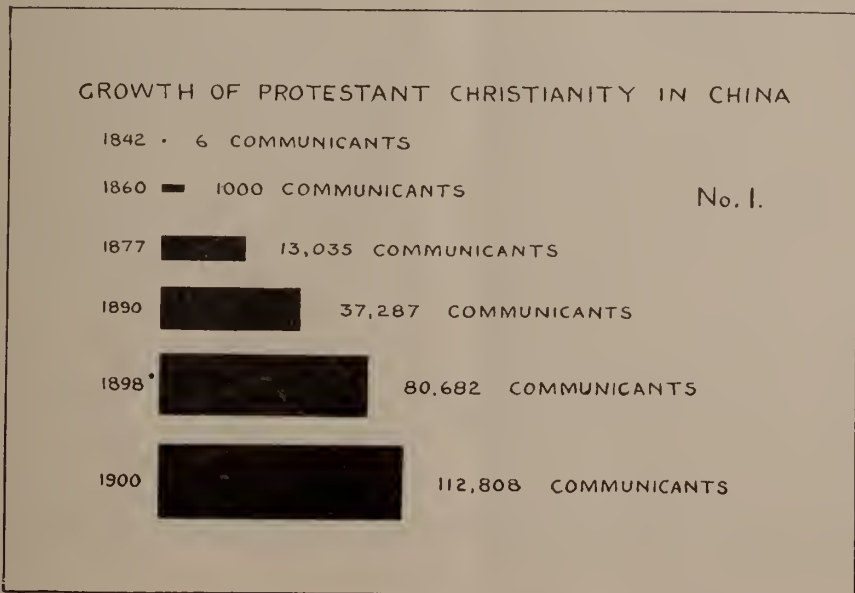
Mr. Thomas E. McVickers, of Syracuse, New York, the Missionary Superintendent of the New York State Christian Endeavor Union, contributed an article to the *Missionary Herald* for January on "The Value and Use of the Graphic Presentation of Facts." The following number of the same admirable magazine illustrates further the thought of that caption by reproducing several of the charts designed by Mr. McVickers for use in Mission study classes recently organized in and about Syracuse, N. Y. By the kindness of the Secretary of the Young People's Department of the American Board, Boston, we are able to place three of these before our readers.

The first is a pyramid, representing the gross annual expenditures in the United States for various purposes, and setting these in contrast with the amount given annually for Foreign Missions. The liquor bill is the largest, footing up fourteen hundred millions of dollars. Twenty-two



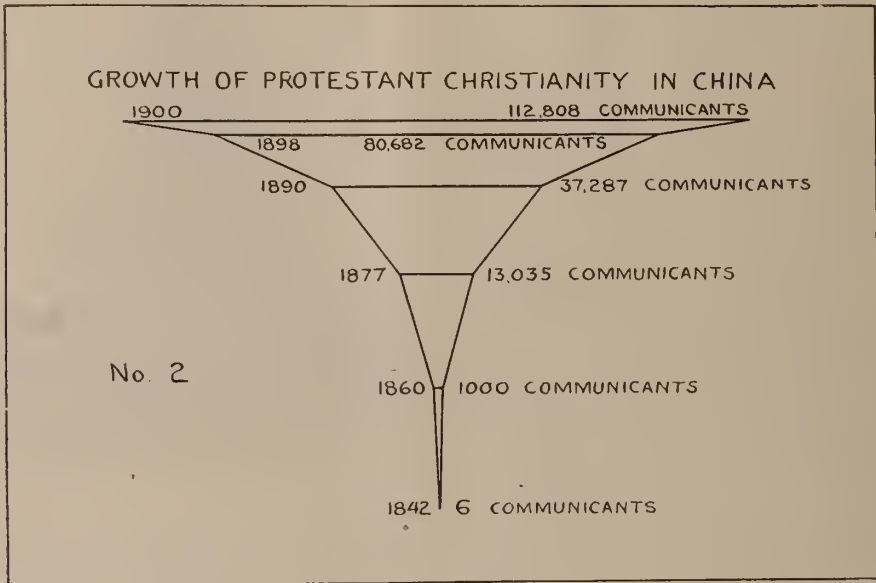
millions for chewing gum contrasts strikingly with the insignificant five millions for the salvation of the heathen world. Each one of the tiny squares in the chart stands for one hundred thousand dollars. The figures are derived, we presume, from the United States revenue returns.

The two following diagrams represent



the small beginnings, and the gradual, and of late astonishing, growth of Protestant Christianity in China. Remember that

1900 more than one hundred and twelve thousand. The second diagram tells the same story in different form. What hath



Robert Morrison offered himself as the first missionary to China in 1804, or just one hundred years ago. In 1842 there were only six communicants. In the year

God wrought? And what prospects for the future these facts open up to our faith and hope!

T. P. STEVENSON.

CONCERNING MISSION STUDY CLASSES.

The World Conference on Foreign Missions which met in New York in 1900 earnestly recommended the systematic study of Missions, and a committee representing various missionary boards and societies was soon afterward formed to prepare a series of text-books for the use of classes formed for this purpose. This work has had a wonderful development. The object of these lines is to call the attention of our own young people and their leaders to this most delightful and most profitable form of missionary activity, and to enlist them actively in it.

The writer has within two years conducted three Mission study classes, and is

just entering on the work with a fourth. He has been obliged to acquaint himself with the text-books and other literature prepared for the work, and with the methods which experience has shown to be the best.

The reasons for the systematic study of the great work of Missions are plain to all thoughtful minds. The missionary enterprise is the greatest interest and the most stupendous enterprise in the world to-day. Nothing in all the history of the past is to be compared with it for magnitude or for the beneficence of the results it proposes to accomplish. The world to-day, estimating roughly, includes one thousand millions of heathen and nearly four hundred millions of Jews, Mohammedans, Greeks

and Roman Catholics. To bring the open Bible and a pure gospel within reach of all these, to plant schools and colleges and hospitals as auxiliary agencies, to create for them a Christian literature, and by all these means to lift them up into the enjoyment of a true Christian civilization, is such an undertaking as was never before conceived in the mind of man. Gibbon, the historian, estimated that the population of the Roman Empire at the time of Paul was about two hundred millions. The single empire of China is twice as populous to-day. This vast world of to-day has been explored, surveyed, measured; its peoples, their languages, their religions, their institutions of government, have been carefully investigated, and the Christian Church has formed the great design of at last carrying into effect the great commission of the Saviour, and preaching the gospel to every creature. She relies on the promises of God to send His Spirit to make the Word effectual, and believes that the whole world, therefore, will ere long be converted to Christ.

In order to the performance of this work, and the labors and sacrifices which it requires, the whole Church must be roused to interest and enthusiasm. Only a few leaders are as yet thoroughly enlisted. But interest will be in proportion to knowledge. The painful accident happening before our eyes rouses our sympathies and calls out our exertions. If the whole Christian Church could be set down in the midst of heathenism, could see face to face the misery and the hopelessness of the people, and withal, their prejudice and hostility against the means of their salvation, could see the heroism and fortitude and self-denial of the missionaries, could see the blessed results which have already been achieved, the transformed lives of the converts, their fidelity even unto martyrdom, and the

glorious prospects which open up to the eye of faith from the viewpoint of these beginnings—there would be no lack of interest in Missions. This exact and comprehensive knowledge of the heathen world, of its needs, of the difficulties it presents, of the work which is being done by all the churches with the hope and promise which that work holds out, can never be gained by desultory reading, least of all by the mere reading of the missionary news of any single denomination, from some limited field.

Not only to create and deepen interest is missionary knowledge needed, but to make our work wise and skillful. A young man spends four years in special training at West Point to fit himself for a subordinate position, as second lieutenant, in the army of the nation. There is not less, but greater, need for systematic training of the ministers, the teachers, the young people of the Church, and their leaders, for the great work which is to occupy and to crown with glory the century on which we have entered. The systematic study of Missions, in colleges and theological seminaries, in churches and young people's societies, is surely one of the wisest steps ever taken in the development of the missionary idea.

At least six text-books have been prepared and published for use in such study classes, and the amount of self-sacrificing and thorough work, both in teaching and study, which is being done would astonish those who have not kept themselves in touch with the effort. The Presbyterian Church has appointed an educational secretary, a gentleman who was formerly a professor in the University of Pennsylvania, to give his whole time to the promotion of this work.

The writer will cheerfully answer, in this department, any questions from pastors or from the leaders of young people's

societies which may assist in undertaking and carrying on this work. Meanwhile, the following general suggestions are appended here:

1. It is not necessary that the class be large. The best results are accomplished in small classes. It is recommended that classes of sixteen or twenty be divided. Four or five earnest and faithful members can secure excellent results.

2. The class ought, if possible, to meet weekly. Interest is apt to flag if meetings are less frequent.

3. The class should arrange, if possible, to have a whole evening—an hour and a quarter or an hour and a half—for its work. It is not best, therefore, to make it an appendage to some other meeting.

4. The class should have a leader or instructor. This should be some one competent and experienced as a teacher, and one who will be willing to make careful and thorough preparation, and to read widely in other fields than the text-book selected.

5. The more strictly all the details of careful teaching are attended to, such as exact and thorough questioning, written examinations, papers on assigned topics by members of the class, etc., the greater will be the interest and profit of the class.

6. The first steps may properly be taken by the pastor, or by any leader of the young people, or very properly, by the missionary committee of the young people's society. The best work in this field to-day is being done by the Young Men's Christian Associations in colleges and by young people's societies in the churches.

7. The class should be formed to continue for a definite number of evenings. Most of the text-books referred to above can be mastered in eight or ten evenings. The interest will be greater and the attendance better if the term be limited.

8. The meetings should be devotional. Special topics for prayer should be presented each evening. The work is not merely educational, but religious. Out of considerable experience, I will say earnestly and confidently that no one can pursue even a single term of such studies, with their attendant prayers and conferences, without experiencing a marked quickening of his own spiritual life; and no one can continue such studies from year to year without gaining rich returns of knowledge and grace; and if he be the leader or instructor, he will assuredly receive vastly greater benefits than he will impart.

T. P. STEVENSON.



What's the matter with this country (India) is not in the least political, but an all-round entanglement of physical, social, and moral evils and corruptions, all more or less due to the unnatural treatment of women. So long as the system of infant marriage, the prohibition of the remarriage of widows, the life-long imprisonment of wives in a worse than penal confinement, and the withholding from them of any kind of education or treatment as rational beings continues, the country cannot advance a step. Half of it is morally dead, and worse than dead. It is right here where the trouble is, and not in any political considerations whatsoever.—*Rudyard Kipling.*



In China a man is required to mourn three years for the death of his father, 100 days for the death of his mother and not at all for the death of his wife. Indeed a Chinaman would feel disgraced if he showed any sorrow on account of the death of his wife. This tells its own story of life in a heathen country with a civilization thousands of years old.—*Reformed Church Record.*

EDITORIAL NOTES.

Almost every day we have to enter the names of new subscribers upon the mailing list of OLIVE TREES. Unfortunately the January number has been exhausted for some weeks, and we shall no longer be able to meet the demand for a complete set for 1904, unless the increase of new subscribers should be so large as to warrant the issuing of a second edition. For many years this magazine has had readers in every congregation, but the circulation has been extended far beyond our expectations within the last two months through the courtesy of brethren in the ministry and other loyal friends of the Missions. This should encourage congregations that have tried with good success to have it read in every family, and it may provoke congregations that have not put forth any conspicuous effort for this purpose to bear a part in this movement of the Board of Foreign Missions.

The opening article in this number of OLIVE TREES is the substance of a lecture delivered in Second New York on the second Sabbath of February, one of a series of studies in the Acts of the Apostles. It does not lay claim to any special excellencies, nor any special imperfections as a reason for its publication. It was prepared for the hour and not for preservation, for the instruction of a congregation that is deeply interested in missionary work, and not with the most remote intention of issuing it as a message to the whole Church. It has been written out, as nearly as the speaker could recall, in the language, and the illustrations used on the occasion, and it is given to the press simply to meet the wishes of a too appreciative Session. Cold type seldom improves a spoken address.

This outline has crowded out a paper of superior merit, on "The Growth of the Kingdom," which will appear in the April number.



Special attention is called to an article from the pen of Rev. T. P. Stevenson, D.D., on Mission study classes. This and other papers that he has agreed to contribute to OLIVE TREES are intended especially for the young people of the Church, and cannot fail to awaken a new interest in the work of Missions. Dr. Stevenson is well qualified to speak on this subject, and will gladly answer in subsequent issues of the magazine all questions relating to this department. His address is 1233 S. Forty-seventh Street, Philadelphia, Pa.

OLIVE TREES is also indebted to Dr. Stevenson for the cuts that are used in this number to illustrate the growth of Christianity. At his request, the American Board has kindly loaned them to us.



It should not be difficult for the young people of the Reformed Presbyterian Church to raise enough money, over and above their present offerings to the Foreign Missions, to support three more ministers in Cyprus. According to the Minutes of Synod there are seven congregations with over 200 communicant members, nine with over 150, eleven with over 100, and six with over 90, all of them, as their contributions to the Syrian and Chinese Missions indicate, interested in foreign work. The sons and daughters of these thirty-three churches, all of them influential, and many of them prosperous, if broad acres and bank accounts are to be regarded as signs of material prosperity, ought easily to give \$100 a year, not \$2 a

week, for this definite object. Letters recently received show that some are willing and eager, but do not like to bind themselves for more than a year. Anyone can see, however, that the Board could not employ laborers and send them out without some security that their salaries would be met. What is needed is not a pledge for that amount every year under any circumstances, but a conditional promise to make that offering annually. "As God prospers" is implied in every pledge. If an unexpected reverse of fortune should take away ability to give, the obligation would naturally cease.



Since last report, OLIVE TREES has received from the young women of the Reformed Presbyterian Church the following contributions toward the salary of their Missionary for 1904:

Mrs. John Turbitt, New York. . . . \$5.20
Miss Jennie B. Torrence, Tak Hing
Chau, China. 3.65



With renewal of subscription to two copies of OLIVE TREES for 1904, Mrs. J. S. Waddell enclosed ten dollars from the L. M. Society of Almonte Congregation, Ontario, Canada, to be divided equally between the Foreign Missions and the fund for building a wall around the cemetery at Mersina, Asia Minor. The money has been passed on to Treasurer Miller.



Literary News Notes, from Fleming H. Revell Company, thus introduces some of its books:

The Crises of the Christ. By Dr. G. Campbell Morgan.

This most thorough and scholarly book has reached a second edition.

After Prison—What? By Mrs. Ballington Booth.

This book is a medium by which the facts are made known of a wonderful work of kindness that is being done. And the woman that is doing it is a wonderful woman * * * and she is doing every day what millions of dollars expended on courts and police and iron bars are not doing—turning criminals into honest men.

Korea and Her Neighbors. By Isabella Bird Bishop.

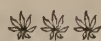
For one who is interested in the Koreans this is the latest and most comprehensive book on the people of the hermit nation. Mrs. Bishop is widely known as an expert traveler and writer, and her book is equipped with many photographs and maps.

The Vanguard, a Tale of the Far East. By James S. Gale. Price \$1.50.

This story, of which we have received specimen advance pages, shows the picturesqueness, the humor, the romance and grim struggle of the life of a young man who elects to be a missionary among the Koreans. One can be sure the "local coloring" is true, for the author has lived in Korea ever since he left college fifteen years ago.



Through the courtesy of Rev. S. H. Davis, Superintendent of the American Anti-Saloon League for the department of Greater New York, we have a copy of *The Lincoln Legion*, by Louis Albert Banks, D.D. No one can read this book without being stimulated to more earnest effort to rescue men from the sin of intemperance. The most effective way to put an end to the drink traffic is to stop men from drinking, and that is the aim of the total abstinence movement described in this volume. It can be obtained for one dollar at 110 E. 125th Street, New York.



OLIVE TREES ought to be in every family of the Church. Send another name.

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